

12. I praise Aeon, (O sacrificers),
for the in-
auguration of your divine offering; (I
praise him)
when the sacrifice is proceeding; (I
praise) AGNI
first of the gods, at our rites; (I praise)
AGKT when
the enemy approaches; (I praise) AGSTI
for the
attainment of land.¹

13. May AGXI in his friendship give us
food,² for
he is the lord of all desirable things;
we solicit
abundance for our sons and grandsons
from Aaxi,
who is the giver of dwellings and the
protector of
our bodies.

14. Laud with thy hymns for our
protection
AGKST, whose splendours lie outspread;³
laud AGNI
for wealth, O PrRUiriLKA, for other
offerers are
lauding that far-famed one on their
own behalf;
solicit of AG2STI a house for (me) SuDiTi.⁴

15. We praise AGNI that he may keep
off our
enemies; we praise AGNI that he may
give us joy
and security; he may well be
worshipped as the
giver of dwellings to the *JZishis*, he who
is as it
were the protector of all men.

1 Sc. as the fruit of the sacrifice. The St.
Petersburg Diet.
sars **Znr P*egelrmg der Feidmark."

* Or taking *nah* for *mahyam* and *zakhye* as a
dative (against the
accent^ "inav *Agni* gire *food*, to me his friend."

² This is here Sayaiia's explanation of
sirasochi&Jiam (*sayana-*
**i5zWi&ea-rochiskliai}jj}*, but lie gave a different
explanation in

T. 10 (*isana-si?a-Jwd?am*).

⁴ *Sdma F~?da*, I. 1. 1. 5. 5. This verse is
supposed to be
al-'itsscd by Saditi to